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THE
DOCTRINE
OF THE
CHURCH

To which are committed

& Kingdome of Heaven

Wherein is demonstrated by

Answer, W

of the Gospel

Government

By that Reverend and learned Dis

B.D. and Teacher of the Church in Boston in

Land

The Second

Printed according to a more exact

proofes in the former Edition mispiaced, being herein

directly; and many other faulst both in the Line and

here Corrected: And some few proofes and words are added in the

Margin, for the better preventing or satisfying of some doubts in

some Controversiall Points.

Jer. 6. 16. Thus saith Jehovah, stand ye in the wayes and see, and aske for the old paths, where
is the good way, and walke therein, and ye shall find rest for your soules: but they said
we will not walke therein,

Psal. 87. 2, 3. The Lord loveth the gates of Zion, more then all the dwellings of Iacob. Glori-
ous things are spoken of thee, O City of God,

Exe. 43. 10, 11. Thou son of man, shew the House to the house of Israel, that they may be ashamed
of their iniquities, and let them measure the pattern. And if they be ashamed of all
that they have done, shew them the forme of the house, and the fashion thereof, and
the goings out thereof, and the comings in thereof, and all the forme thereof, and all the
Ordinances thereof, and all the forms thereof, and all the Ordinances thereof, and write
down the things thereof, that they may leave the whole forme thereof, and all the Ordinances thereof, and
doe them.

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THE DOCTRINE OF THE CHURCH, And its Government.

Question.



What is a Visible Church?

Answer, A Church is a * myſtical body, 1 whereof Chriſt is the Head, 2 the Members be Saints, 3 called out of the world, 4 and united together into one Congregation, 5 by a holy * Covenant 6 to worſhip the Lord, and to edifie one another, in all his holy Ordinances 7

* Eph. 5. 32.
1 Cor. 12. 27.
with 14. 23.
Rom. 12. 4, 5, 6.
Eph. 1. 22, & 5.
23. w. R. 1. 11, 3
1 Cor. 1. 2. 9 w.
14. 23. 33. Col.
1. 2. 12. w. c. 2. 5.
1 Theſſ. 1. 1. 3. 7.
with c. 2. 14. &

Ad. 17. 1. 4. 4 1 Cor. 1. 2. 9. & 5. 10, 11, 12. 2 Cor. 6. 16 17. Joh. 15. 19. 1 Ki. 8. 53. Levit. 20. 25, 26.
Ad. 19. 1. 8, 9. 5 1 Cor. 11. 18. 20. & 14. 23. 33. 34. & 16. 1. 19. 6 Exo. 19. 5. 6. & 24. 3. 7. Deut. 5.
2. 27. with Ad. 7. 38. Deu. 29. 1. 9. 10. 15. Jer. 50. 5. Amos 3. 3. Pl. 110. 3. 11a. 62. 5. with Mal. 2. 14. * or 4.
Agreement 7 Ad. 2. 42. 1 Cor. 14. 26. 31. Mat. 28. 19, 20. Jo. 15. 14.

*Qu. What ſort of members * hath God ſet in his Church?*

Ans. Some that are Miniſters 1 or Officers 2 in the Church; others commonly called by the generall name, which belongeth to all the Members, Brethren 3 and Saints 4

* Rom. 12. 4, 5.
3 Cor. 12. 14. to
27.
1 Cor. 4. 1. Eph.
4. 12. Col. 4. 17.
Rom. 12. 7.
1 Tim. 3. 1. 10.
13. Rom. 11. 33.

Mal. 1. 3. 8. 5 Ad. 15. 22. 23. Col. 1. 2. Rom. 16. 17. 23. 4 Phil. 1. 13. 7. * Cor. 14. 33. ſee Q. 3 above

Qu. What sorts of Ministers or Officers hath God set in his Church?

Ans. * Some extraordinary, as Apostles, Prophets and Evangelists. 1 Some ordinary and perpetuall, as Bishops and Deacons 2

Qu. What manner of men are to be call'd to the Office of a Bishop or Elder of the Church?

Ans. A Bishop or Elder, must in himselfe be a blamelesse man for holinesse and righteounesse and for freedom from passions and lusts: Also a vigilant man, and of good behaviour: Moreover he must be in his Family a man of good Government, and of good hospitality; in his name, a man of good report, even or those that are without. In his profession, not a young plant but holding fast the faithfull Word; apt to Teach it, and able to maintain it 1

Qu. What sorts of Elders or Bishops hath God ordained?

Ans. Of Elders (who were also called Bishops *) it appeareth that where they have many, some should especially attend to Ruling, 1 commonly called *Ruling Elders*: and some should attend to the Word and Doctrine 2 commonly called *Pastors*, * and *Teachers* 3 all of them * are to watch over one certaine Flock, the Church, of a particular Congregation 4

*Qu. What is the speciall worke of those * Pastors and Teachers?*

Ans. The * Pastor's speciall work is to attend upon * Exhortation, and therein to dispense a word of Wisdom: The Teacher is to attend upon Doctrine, and therein to dispense a word of Knowledge 1

Qu. What is the speciall worke of those Ruling Elders?

Ans. Seeing the Kingdome of Christ is not of this world but heavenly and spirituall, 1 and the Government of his Kingdome is not Lordly, but Stewardly and Ministeriall, 2 and to labour in the Ministry of Exhortation and Doctrine, is the speciall worke of the Pastor * and Teacher, 3 it remaineth therefore to be the

Or thus: Some
Apostles, some
Prophet, some
Evangelists, some
Bishops, and some
Deacons.
Eph. 4. 11.
1 Cor. 12. 28.
Phil. 1. 1.

1 Tim. 3. 1, 2, 8.
1 Tim. 2. to 7.
Tit. 1. 5, 6, to 9.
Acts 20. 17. with
28. Greek, &
1 Pet. 5. 1. with
2. 4. 1 Tim. 3.
2. with 8. &
Phil. 1. 1. Tit. 1.
5. with 7.

1 Tim. 5. 17.
1 Cor. 12. 28.
1 Tim. 5. 17.
Or Exhorters.
Rom. 12. 7, 8.

Eph. 4. 11.
As Shepherds,
or, to feed and to
rule. Act. 20. 17.
with 28. 31.
1 Pet. 5. 1, 2.
Greek, Jer. 3. 15.
Heb. 13. 7. 17.

* Act. 20. 31. with
17.
4 Act. 14. 23. &
20. 17. with 28.
Phil. 1. 1. Tit. 1.

5. 7.
Or Exhorters, or
comforter
Or Consolation,
2 Cor. 1. 3, 4, 5.

6. idem verbum
Graecum.
Rom. 12. 7, 8.
1 Cor. 12. 8.

1 Jo. 1. 8. 36.
2 Mat. 20. 25, 26.
27. & 23. 11.
1 Co. 4. 1.
1 Pet. 5. 3.
Or Exhorter
1 Tim. 5. 17.
3 Rom. 12. 7, 8.

the part and Office * of those Ruling Elders, to 1 assist the Pastor and Teacher in diligent attendance unto all other acts of rule besides, as becometh good Stewards of the household of God 4 As

First, to open and shut the Doors of Gods House 5 by admission of Members, 6 by Ordination of Officers, 7 Excommunication of notorious and obstinate offenders. 8 Secondly, to see that none in the Church live either inordinately without a calling, or idly in their calling. 9 Thirdly, to prevent and heale such offences in life and doctrine, as might corrupt either their own Church, 1 or other Churches, if their counsell be required. 2 Fourthly, to prepare matters before hand for the Churches consideration. 3 And Fifthly, to moderate the carriage of all matters in the Church assembled, 4 as to propound matters to the Church, and to order the season of speeche and silence in the Church. 5 Sixthly, to feed the Flock of God with a word of admonition 6 and as they shall be called for to visite and pray over their sick Brethren 7

Qu. What manner of men hath God appointed to be called to the Deacons office?

Ans. Men of gravity and of good report, not given to dissembling nor to wine; not given to couetousnesse, full of the Holy Ghost and wisdom, and holding fast the mystery of Faith in a pure Conscience; keeping their houses in good rule, and enjoying such Wives, as may neither dishonour nor corrupt their Office; no slanderers, but grave and sober, and faithfull in all things *

Qu. What is the Office of the Deacons?

A. To receive the offerings of the Church brought unto them and laid down before them, 1 and therewith to serve Tables, 2 distributing with simplicity, 3 not only to the Ministers of the Church, 4 but to any other of the Brethren, as they shall have need.

Qu. But is it not the Office of the Deacons to show mercy with cheerfullnesse?

A 3

Ans.

* Or speciall work
1 Or, To joyn with
the, &c.

4 1 Tim. 5. 17.
Rom. 12. 8.
1 Thell. 5. 12.
5 Mat. 16. 19.
2 Chron. 23. 17.
6 Acts 20. 17. 28.
29. E. 6. 22. 26.
7 1 Tim. 4. 14.
Acts 6. 2. 3. 5.
E. 13. 2. 3. 5.
8 Mat. 16. 19. &
18. 17. 18.
9 2. hel. 3. 6. 10.
11. 12.
1 Rev. 3. 4. 14. 20.
2 A. 5. 1. 2. 16.
3 A. 21. 18. 19.
P. 0. 2. 27.
4 Acts 6. 2. 3.
Heb. 13. 7. 17.
5 Acts 13. 5.
6 1 hel. 4. 12.
Acts 20. 18. 37.
Admonition is
an act of rule,
if set on with
authority,
Gen. 19. 8. 7.
7 James 5. 14.

* 1 Tim. 3. 8. to
12. Acts 6. 3.

1 Acts 4. 34. 35.
2 Acts 6. 2.
3 Rom. 12. 8.
4 Gal. 6. 6. in Gr.
to receive for,
put it into the
common stock,
Acts 4. 35.
5 with 6. 2. 3. 5.

1 Rom. 12, 8,

Ans. Yes verily, to their Bretheren in misery 1 but that part of their Office it seemeth should be performed by the hand of their Widowes, where they have such chosen into their number, who are therefore called the Deacons or Servants of the Church 2

2 Rom. 16, 1.

Qu. What manner of Widowes hath God allowed to be taken into this number?

A. Antient women of sixty yeares of age, well reported of for good works, for nourishing their Children, for lodging of Strangers, for doing the meanest offices of love for the Saints, such as then was; the washing the Saints feet; for relieving the afflicted; for following diligently every good worke 3

1 Tim. 5, 9, 10

Rom. 1, 6, 7,

1 Cor. 1, 2, 9,

Ag. 2, 3, 39,

40, 41, 47,

2 Act. 9, 26, Pf,

110, 3, Isa. 1, 56,

6, 7, Jer. 50, 5,

3 Act. 2, 41, 47, 2,

8, 16, 22, 38,

Mat. 23, 6,

Act. 19, 18,

5 Act. 8, 36, 37,

Isa. 56, 6, 7,

6 1 Pet. 2, 17, 6,

1 3, 8, Col. 3, 14,

1 Thes. 4, 9,

Heb. 13, 1,

2 Eph. 4, 3, Pf. 133,

1, Col. 3, 15,

Ag. 7, 26,

3 2 Cor. 8, 14,

Mat. 23, 8, Dea.

17, 20,

4 Act. 2, 42, 44,

32,

1 Act. 2, 41,

1 Cor. 1, 10,

Ph. 2, 1, 3, Ep. 4,

15,

2 Phil. 4, 1, Ag. 1,

32,

3 Gal. 5, 26,

4 Eph. 4, 3, 3,

5 Rom. 14, 1, 3,

6 Phi. 1, 16,

7 Ag. 18, 26,

8 Eph. 4, 13,

Qu. What manner of men hath God appointed to be received as Bretheren and members of his Church?

A. Such as are called of God out of the world to the fellowship of Christ, 1 and doe willingly offer and joyn themselves first to the Lord, 2 and then to the Church, 3 by confessing of their finnes, 4 by profession of their Faith, 5 and by taking or laying hold of his Covenant 6

Qu. What is the Office or duty which God calleth the Bretheren unto the members of the Church?

A. To Brotherly love, 1 and to the fruits thereof, Brotherly unity, 2 Brotherly equality, 3 and Brotherly communion, 4

Qu. Wherein standeth the Brotherly unity we are to hold one with another?

A. To be perfectly joynd together in one mind, and one judgement, and one speech, in one truth 1 And where we cannot be of one judgement, yet still to be of one heart 2 not provoking nor envying one another, 3 but forbearing and forgiving 4 not judging nor despising one another in differences of weaknesse, 5 but so farre as we are come to walke together by the same rule, 6 to teach and to learne one of another the way of God more perfectly, 7 till we all grow up in the unity of the faith unto a perfect man in Christ Jesus 8

Qu.

Qu. wherein standeth the Brotherly equality which we are to hold one with another?

Ans. In submitting alike unto all Gods Ordinances, and injoying alike all Christian liberties, 1 in preferring others before our selves, 2 and seeking one anothers welfare, 3 and feeling their estates as our own, 4 in bearing the burdens one of another, 5 and imposing no burdens, but in equall proportion. 6

Qu. wherein standeth the Brotherly Communion which we are to hold one with another?

Ans. In our stedfast and continuall fellowship in the Apostles Doctrine and worship and ministration, 1 and for this end to dwell together, 2 to watch over one another, 3 to resort together to the publique assemblies, 4 and thereto joyn in all holy duties, with one accord, 5 and every Lords day as God hath prospered us to lay up in store for the supply of the Saints 6

Qu. How is the publique worship of God to be ordered and administered in the Church?

Ans. All the members of the Church being met together as one man, 1 in the sight of God 2 are to joyn together in holy duties, with one accord, 3 the men with their heads uncovered the women covered 4

Qu. what parts of publique worship is first to be administered?

A. The Apostle exhorteth, that first of all, all manner of prayers be made for all men, even for Kings, and all in authority, that we may lead a quiet and peaceable life, in all godliness and honesty *

Qu. Whether are not set forms of publique Prayer, devised and ordained by men, an acceptable sacrifice unto the Lord?

Ans. If such set forms had been an Ordinance of the Lord, and a worship acceptable unto him, the Lord himselfe, or at least some of the Apostles and Prophets would not have held back that part of Gods counsell from the Church 1 Besides, publique Prayer is as well a part of publique Ministry, as Prophecie is, 2 and the forms of one might as justly be taught by the precepts

of

Gal 3, 28. Jam. 1
2, 10. Deut. 17.
20. Ecc. 46, 10.
Phi. 2, 3. Rom.
12, 10.
3 1 Cor. 10, 24.
Phi. 2, 4. Gal. 5.
13.
4 Heb. 13, 3. Rom.
12, 15.
5 Gal. 6, 2.
6 2 Cor. 8, 13, 14.
1 Act. 2, 42. & 6, 1.
2 Pl. 133, 1, & 122
13.
3 Heb. 10, 24. &
3, 12, 13. & 12,
15. Mat. 18, 15.
4 Heb. 10, 25. &
110, 3. & 122, 1.
Act. 20, 20.
5 Hsa. 60, 8. & 1,
18. & 14.
6 1 Cor. 14, 1, 20.
1 Cor. 16, 1, 2, 3.
2 Cor. 9, 1 &
Ecc. 46, 10.
1 1 Cor. 11, 33.
AG. 10, 33.
2 AG. 4, 24.
3 1 Cor. 14, 16, 16.
1 Cor. 11, 4, 40
4 16.
* 1 Tim. 2, 1, 7.
Eza 6, 10

AG. 20, 26, 27.
Gen. 20, 7.
Nes. 9, 6. 1 Cor.
14, 1 &

- 3 Jſ. 29. 13.
Mat. 23. 6. 9.
4 Rom. 8. 26.

- 5 Joh. 31. 41. &
17. 1. Pſal. 121.
1. & 123. 1.

- 1 2 Kin. 3. 15.
Col. 3. 16.

- 2 Neh. 8. 8.
Aſs 15. 22.
Luke 14. 21. 23.
to 24.

- 3 Nehe. 8. 4.
4 Nehe. 8. 5. 6. 7.
Lu. 4. 16. 17. 20.

- 5 Ne. 8. 7. 1 Cor.
14. 29. 31.
1 Theſſ. 5. 20.

- 6 Aſs 13. 15.
2 Cor. 14. 31.

- * 1 Cor. 14. 34. 35.
7 Mal. 2. 7. Lu.
2. 46.

- 1 Aſs. 16. 14. 15.

- 2 31. 32. 33.

- 3 Mat. 28. 19.

- Mat. 3. 6.

- 4 Lu. 3. 5. 12. 8.

- 5 Aſs. 8. 36. 37.

- Gen. 17. 23.

- Aſs. 16. 15. 33.

- 1 Cor. 7. 14.

- 6 Luk. 2. 24. 22.

- 7 Gen. 17. 27. 18.

- 19.

- 8 Mat. 3. 11.

- 3 Tim. 4. 5.

of men, as the other, 3 and both of them are alike the guits of the Holy Spirit, to whom it belongeth alwell to teach us what to pray, as how to pray 4. Nor will it well ſtand with the holy geſture, very uſuall in Prayer, which is to lift up our eyes to heaven, to caſt down our eyes, and ſo fixe them upon a Booke 5

Qu. What part of publique worſhip is next to be adminiſtred?

A. Before Prophecie it may be ſeaſonable (if conueniencie permit) to ſing a Pſalme, 1 and then by ſome of the Teachers of the Church to read the Word, and therewith to preach it by giving the ſence, and applying the Uſe 2 In diſpencing wherof they were wont to ſtand above all the people in a pulpit of wood, and the Elders on both ſides, 3 whileſt the people hearkened unto them with reverence and attention, 4 where there be more Prophets beſides the Elders, they may prophecie two or three 5 if the time permit, the Elders calling to them, (whether of the ſame Church or others) if they have any word of Exhortation for the people, to lay on, 6 and for the better edifying of a mans ſelfe or others. it may be lawfull for any young or old (ſave* only for women) to aſke Queſtions at the mouth of the Prophets 7.

Qu. After the Miniſtery of the word, what part of Gods publique worſhip is next to be adminiſtred?

A. After the Word which is the Covenant of God) the ſeales of the Covenant are next to be adminiſtred, Baptiſme and the Lords Supper 1 And as for Baptiſme, it is to be diſpenced by a Miniſter of the Word, 2 unto a beleever, proteſting his Repentance, 3 and his Faith, 4 as alſo unto his ſeed, 5 preſented by the Parents to the Lord, and his Church, 6 at which time it ſeems convenient that the Miniſter ſhould call upon the Parent to renew his Covenant with God for himſelfe, and improve it for his ſeed, 7 and that he call upon God (as the nature of the Ordinance requireth) for the pardon of originall ſinne, and of the ſinne of the Parents, and for a bleſſing upon the Ordinance and Infant 8 and then

then the Childe being called by the name which the Parent hath given it, for his own edification, and the Childes, 9 he Baptizeth it into 1 the Name of the Father, and of the Sonne and of the Holy Ghost 2

Qu. How is the Lords Supper to be administered?

A. The Supper of the Lord is to be dispensed by the Minister of the Word, 1 unto the faithfull of the same Body, 2 or commended to them by a like Body, 3 having examined and judged themselves, 4 and sitting down with him at the Lords Table, 5 before whom the Minister taketh the Bread, and blesteth it, breaketh it, and giveth it to the Bretheren, with this commandment once for all, To take and eat it as the body of Christ broken for them, and this to doe in remembrance of him. In like manner also he taketh the Cup, and having given thanks, he giveth it to them with a commandment to them all, To take and drinke it as the blood of Christ shed for them, and this also to doe in remembrance of Him. 6 After all have partaken, they sing a Psalm 7

Qu. After the Ministry of the Word, and the seals thereof, how is the Collection for the Saints to be Administered?

An. The collection for the Saints was by the Apostles ordinance, to be made: for the time every Lords day 1 for the measure, as God hath prospered every man, 2 for the manner, not of constraint, but freely and willingly 3 brought by the givers as an Offering to the Lord, and laid down 4 as at first before the Apostles, so afterwards by their appointment before the Deacons of the Church, as into a common * Treasury 5 by them to be distributed to the supply of the Ministry, and of the poore Saints, according to their need, and of all the outward service of the Church 6

Qu. What duty of Gods worship is to be performed in dismissing the Assembly?

An. After all other parts of Gods publique worship 7 have been performed, the Ministers 1 or any of the
B
Prophets,

- 1 Luk. 1, 39, 10 63.
& 2, 21.
Mat. 23, 6, 16, 10.
3, 23. Act. 8, 38.
Roin. 6, 4.
1 Cor. 10, 2.
Heb. 10, 22.
Mat. 28, 19.
2 2 Chron. 30, 17.
1 & 35, 3, 6.
1 Cor. 10, 17. &
12, 13, 14.
Roin. 16, 1, 2.
3 1 Cor. 11, 20, 10
31.
Mat. 26, 26.
5 Lu. 22, 27 to 30.
Mat. 26, 26, 27,
28 Lu. 22, 19, 20.
1 Cor. 11, 23, 24.
25.
Or Praise the
Lord, Mat. 26,
30, Mar. 14, 26.
Greek as Heb. 2,
12, from Ps. 22,
22. Laudabo te,
I will praise
thee, פתח.
1 1 Cor. 16, 1, 2.
Deut. 16, 10, 16.
2 1 Cor. 16, 1.
3 Cor. 8, 3.
3 2 Cor. 9, 5, 7.
4 Act. 4, 34, 35.
Mat. 12, 42.
2 Gho. 29, 17.
5 Acts 4, 35, with
ch. 6, 2 to 8.
1 Cor. 16, 2.
Discharge
put into the com-
mon stock,
Gal. 6, 6.
G. 20, 1, 2, 3, 4, 5
6 1 Tim. 5, 17, 18.
Gal 6, 6. Act. 4,
35, & 6, 1, 2, 3.
Or of other
Churches, when
needed,
Roin 15, 25, 26,
27. Act. 11, 28, 29
30.
1 Num. 6, 2, 3.

Prophets, is to dismisſe the Aſſembly with a word of bleſſing 2 offering up bleſſing unto the Lord, and putting a bleſſing upon the People 3

Qu. In what manner are all the duties of Gods worſhip to be adminiſtred?

Anſ. In ſpiritual ſimplicity, without affectation of legall ſhadowes 1 of worldly pompe, or carnall excellencie, 2 decently 3 and in order, 4 and to edification 5

Qu. What forme of Government is the Government of the Church?

A. The Government of the Church is in Chriſt our head kingly or royall, 1 but in the Church Stewardly and Miniſteriall, 2 and in both of them ſpiritual and heavenly 3

Qu. How doth Chriſt exerciſe his Kingly government (or power) in the Church?

An. By calling the Church into holy fellowſhip with himſelfe and one with another, 4 by ordeining Officers and Governours in his Church, with their callings and gifts, 5 by giving Laws and Ordinances to his Church, for the whole Government of it, 6 by putting life and power, even the power of his ſpirit, into all his Ordinances, for the edifying of his body unto perfection, 7 and finally by ſubduing our enemies, and perfecting our ſelves in his peace to his heavenly Kingdome 8

Qu. How is the Government of the Church in the hand of the Church Stewardly or Miniſteriall?

Anſ. Becauſe the end of the Government of the Church is ſpiritual and heavenly, 1 as is the building up of Chriſts Kingdome, and the ſaving of ſoules. 2 It is not in the power of men to ordain or provide means or helps to ſuch ends: but only for him that can worke upon the ſoule and conſcience, 3 and therefore it is not in the hand of the Church to make Laws or Ordinances, to choſe Officers or Members, to adminiſter Sacraments or Ceniures, or any part of Worſhip or Government of their own heads, but to receive all as from the hand

- 2 2 Sam. 6. 10.
1 King 8. 14. &
8. 55. 1061.
3 Num. 6. 25. to
27. 1 the. 3. 17.
38. 2 Cor. 13. 14.

- 1 Joh 4. 24.
2 2 Cor. 7. 17. &
1. 12. 1 Cor. 2.
1. 2. 6. 13.
3 1 Cor. 14. 40.
4 Idem.

- 5 1 Cor. 14. 26.
1 Pf. 2. 6. 11. 33.
22. & 76.
2 Mat. 16. 19.
1 Cor. 4. 1. 4.
1 Pet. 4. 10. & 5.

1. 2. 3.
3 Joh. 18. 36.

- 4 Pf. 147. 2.
5 Eph. 4. 8. 11.
6 1 Cor. 12. 28.
1 Ia. 33. 22.
Jam. 4. 12.
7 2 Tim. 3. 16. 17.
Mat. 18. 18. 20.
& 28. 20. Joh.
16. 7. 20. 11. 13. 14.
8 Rom. 16. 20.
Joh. 14. 27.
2 Tim. 4. 18.

- 1 Joh. 18. 36.
2 Mat. 16. 19.
1 Cor. 5. 5.

- 3 Eph 4. 11. 12.
1 Cor. 1. 24.
1 Cor. 3. 5. 6. 7.

hand of Christ; and to dispence all according to the will of Christ revealed in his Word 4

Qu. How is the government of the Church spirituall and heavenly?

A. The Government of the Church though it be not altogether inward, but partly outward (as being administered by open and known Officers, 2 with an audible and lively voyce 3 in the open face of the Brethren of the Congregation, 4 yet it is in it selfe not of this world, but spirituall and heavenly, 5 as being ordained not by the wisdom of this world, but of Christ, 6 and administered; not according to the Precepts of men, but his Commandments; 7 not by earthly weapons, but by the Word and seales of the Covenant, and other spirituall Ordinances, 8 not working upon the bodies or outward estates of men by fines or imprisonment, losse of limbs or of life, but upon their soules and consciences, by the evidence of the Spirit. 9 Finally, not ayming at worldly peace, wealth and honour, but at the righteousnesse of Faith, peace of conscience, and joy in the Holy Ghost.

Qu. In how much Christ committed the government of his Church

A. Partly to the body of the Church in respect of the state or frame of it, 1 but principally to the Presbytery * in respect of the order or administration of it 2

Qu. What power of government is committed to the body of the Church?

Ans. The body of the Church hath power from Christ to choose and call her own Officers and Members, 3 to send forth any of them for his service 4 and to inquire, and heare, and assist in the judgement of all publique scandalls 5

Qu. What power of government is committed to the Presbytery?

Ans. To call the Church together when cause shalbe 6 and to deliver the counsell of God to them with all authority, 7 to prepare matters for the Churches hearing, 8 and to propound and order the assembly, 9 and to administer Ordinations, 1 and Censures 2 and to dis-

4 Heb. 8. 5. 1 Ki.
13. 33 & 1. 2 33.
Jer. 7. 31. Num.
15. 39. Deu. 1. 7.
1. 43. 13. 2.
Luk. 17. 20. 21.
1. 16. 2. 2.
16. 30. 20.
2. Rev. 1. 16.
3. Mat. 18. 15. 16.
17. 1 Tim. 5. 20.
Joh. 18. 36.
5. 1 Cor. 2. 6. 7. 8.
Mat. 28. 20.
7. Mat. 15. 6. 9.
8. 2 Cor. 10. 4.
16. 1. 1. 4.
9. Heb. 13. 17.
2 Cor. 10. 5.
1 Cor. 3. 4.
* Joh. 16. 33.
Rom. 14. 17.
1. Mar. 16. 19. &
18. 17. Pl. 45. 16.
* Or Elder. Ship.
2. 1 Tim. 5. 17. &
4. 14. 1 Thel. 5. 5.
12. Heb. 13. 17.
1 Cor. 12. 28.
3. Act. 1. 23. 26 &
14. 23. & 6. 3. 5.
& 9. 26. 27.
2 Cor. 8. 10. 23.
Phil. 2. 25.
5. Act. 11. 3. 3. 18.
Mar. 18. 17.
1 Cor. 5. 4. 5. 12.
Act. 5. 23.
Col. 3. 27.
* Or Lde. Ship
(of the same
Church.)
1 Tim. 4. 14. Old
Translation.
6. Act. 6. 2 & 14. 27
Joel 1. 13. 1. 4.
7. Tit. 2. 15.
8. Act. 1. 18. 19.
9. Act. 13. 15.
1. 1 Tim. 4. 14.
2. 1. 1. 1. 10.
See the last 2.
but one.
According to the
mind of Christ,
with the Churches
consent.

Num. 6. 2, 3.

misse the people with a blessing in the name of the Lord 2

Qu. But hath not Christ committed some power of Government to every private Member of the Church?

1 Cor. 10. 23, 24.

Mat. 16. 18, 19.
& 17. 15, 16.

2 Jude 20. 1 Thel.

5. 5, 11.

3 1 Cor. 12. 7.

3 Jude 21. 22, 23.

4 Acts 18. 16. Mat.

18. 15. Col. 3. 16.

1 Thel. 5. 14, 11.

1 1 Cor. 5. 23. & 6

2 5. 16.

2 Acts 6. 6.

3 Acts 14. 23.

A. Yes verily, there is a power of edification 1 which the Lord hath given to every Member of the Church, to exercise mutually one over another, 2 to save some with compassion, others with feare, 3 by a word of instruction, Admonition, Exhortation, and Comfort 4

Q. How is Ordination to be administered?

A. When the Church hath chosen and called an Officer, they present him to the Elders, 1 who doe ordaine him, if he be a Deacon with Prayer, and Imposition of hands, 2 and with Fasting also, if he be an Elder 3

Qu. How are the Censures of the Church to be administered?

Ans. The Censures of the Church are ordained by Christ for the removing of scandalls out of the Church, 1 which if they be private (one Brother offending another) the offender is to goe and acknowledge his repentance of it unto his Brother, 2 who is then to forgive him, 3 but if the offendour neglect to doe it, the Brother offended is to goe and admonish him, and convince him of it between themselves privately. If therupon the offender be brought to repent of his offence, the Admonisher hath wonne his Brother: but if the offender heare not his brother, the brother offended is to take with him one or two more, that in the mouth of two or three witnesses every word may be established; whether the word of admonition, if the offender receive it, or the word of complaint to the Church, if he refuse it: for if he refuse it, the offended brother is to tell the Church, and if he refuse to heare the Church, then he is to be counted as an Heathen and Publican 4

1 Mat. 18. 6. to 15.
Luk. 17. 1, 2, 3.

2 Mat. 5. 23, 24.

3 Luk. 17. 14.

4 Luk. 17. 20. Mat.
18. 15, 16, 17.

Qu. What if the scandalls (or offences) be publique, how are they to be removed?

A. By publique reproof, 1 and if the offences be not

1 1 Tim. 5. 20.
Gal. 2. 14.

not only publique but haynous, then the Church is to remove the offence by Excommunicating the offender out of the Church 2

Qu. How is Excommunication to be adminiftered?

2 1 Cor. 5. 1-5.
1 Tim. 1. 20.

A. When the offence of any Brother is publique and haynous, or being private, is by the obstinacie of the offender become publicly scandalous, the Church being met together, is in the name and power of the Lord Jesus, and with his Spirit, to deliver such an one unto Satan, for the destruction of the flesh, and the salvation of his soule in the day of the Lord Jesus 1

Qu. Is there no use of Suspension in the Church?

1 1 Cor. 5. 1-4, 5.
Math. 18. 17.
1 Tim. 1. 20.
2 Tim. 3. 2, 5.
Tit. 3. 10. 11.
1 1 Cor. 5. 11.
2 Thess. 3. 14, 4.
Lev. 10. 10.
Eze. 22. 26.
Jer. 15. 19.

Ans. 1 It appeareth there may be, to Members lying under the apparent guilt of sinne, after the Admonition of the Church, discerning the unclean from the clean, untill they be cleansed 2

Qu. What is Anathema Maranatha?

A. It seems to be the utmost Censure of the Church, wherby a Brother falling from the love of Christ into hatred against him, is cut off from fellowship with Christ for ever, even to the comming of the Lord 3

3 1 Cor. 16. 22.

Qu. Having seen what power of Government the Church hath received and exercised within it selfe: tell me now whether any Church hath power of government over another?

Ans. No Church hath power of Government over another, but each of them hath chief power within it selfe, and all of them equall power one with another, every Church hath received alike the power of binding and loosing, opening and shutting the Kingdome of heaven 1 But one to another, all of them are Sisters, 2 all of them *Sarabs*, all of them Queens, none an *Hagar*, none of them Concubines, 3 but by their own corruption or usurpation of others, 4 finally all of them are Candlesticks of the same precious mettall, and in the midst of them all Christ equally walketh 5

1 Mat. 18. 17, 18.
2 Cant. 5. 8.
3 Gal 4. 26, 31.
4 Cant. 6. 8.
5 Revel. 1. 12, 13.
6 & 2. 1.

Qu. But if one Church have no power of Government over another: what course then is there best to reform such corrupti-

The Doctrine of the Church,

ons as may arise in any Church whether in Doctrine or practise?

Ans. The corruptions that are found in any Church do either infect part of the Church or the whole body: if part only, then the part remaining sound, may either convince and reform their Bretheren themselves, if they be able, or if they be not able, they may at least prevaile so farre with them, as to send for light from some other Church, as they of *Antioch* did to the Church of *Jerusalem*: ¹ But if the corruptions found in a Church do infect the whole body, yet still there is hope in *Israel* concerning this. For though one Church hath not power of Government over another, as subordinate to them: yet every Church hath equall power one with another: as coordinate with them. And therefore look what power one Brother hath over another in the same Church, the same power hath one Church over another in Brotherly communion. As if one Church shall heare of any offence in another, they may enquire * the certainty of it, and therupon send letters and messengers to convince and admonish them of it. If the Church offending doe heare the Church admonishing, they have gained their Brethren and their desire: if the Church heare them not, then that other Church may take one or two ¹ Churches moe ² to assist them in the conviction of that sinne. If yet the Church heare them not, then upon due notice therof given, all the Churches, thereabout may so meet together, and after judicious ³ inquirie into the cause, may by the Word of God confute and condemne such errors in doctrine or practise, as are found offensive, to prevent the spreading either of the ⁴ gangren off Heresie, or of the leprosie of ⁵ sin. And if the Church offending shall not yet hearken to their Brethren, though the rest of the Churches have not power to deliver them to Satan, yet they have power to withdraw from them the right hand of fellowship, and no longer to hold them in communion of Saints, till they approve their *repentance* ⁶

Illa.

¹ Acts 15, 2.

Ecc. 10, 2.

* Deut. 13, 14. *As those did.*
Jos. 22, 11, 13.

¹ Or some whom they chuse out and send in their name.

² 2 Cor. 8, 19, 23.

³ Deut. 13, 12, 14.

⁴ 2 Tim. 1, 16, 17.

⁵ 1 Cor. 5, 6, 7.

⁶ By proportion, from Mat. 18, 15, 16, 17.

² 1 Thess. 3, 6.



Isa. 33. 22.

The Lord is our Judge, the Lord is our Lawgiver, the Lord is our King; he will save us.

Jer. 50. 5.

They shall aske the way to Zion with their faces thitherward, saying, Come and let us joyn our selves to the Lord in a perpetuall Covenant: that shall not be forgotten. My people hath been lost sheep, &c.

2 Cor. 8. 5.

And this they did——first they gave their own selves to the Lord, and unto us by the will of God.

A Conclusion.

THe Kingdome of Christ, whether in the hearts of his servants, or in Church State, and all the Administrations therof, dispensed according to the Rule of the Gospell doth not disturb the State, or Peace of Earthly Kingdomes, or Common-wealths: And therefore, The gathering of Saints or Churches according to the Order of Christ, and the guidance and walking of both according to his Will, is no just offence to the Civil Magistrate.

J. C.

See Mr. Taylor
on Tit. 1. 5.

Gal. 6. 16.

As many as walke according to this Rule, peace be on them and mercy, and upon the Israel of God.

FINIS.

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